

## Use of the Indefinite Article at John 10:33

All Bibles add words, simply put. Have you ever noticed all those words in *italics* f.e. in the KJV or the NASB? Those are words that are not in the original text, yet there are thousands of them. Also, the Greek word *theos* in John 10:33 is anarthrous which means *it can be translated with the indefinite "a."*

**If a noun has no definite article in front of it, we would normally translate it as 'a'.**

Peter Kevern – Paula Gooder, [\*Exploring New Testament Greek: A Way In\*](#), 2004, p. 60, 61.

Some translators understand this:

### a god (96)

English (39)		
2024	"make yourself out to be a god"	Luis Alberto Castro
2023	"make yourself out to be a god"	David Bentley Hart (Ed. 2)
2021	"you make yourself out to be a god"	Sarah Ruden
2020	" <b>you make</b> (poieis) <b>yourself</b> (seauton) [a] <b>god</b> (theon)!"	Hal Dekker
2019	"make Yourself a god"	Ray Geide (Ed. 4)
2018	"you're trying to make yourself into a god"	Kira Salak
2018	"make yourself a god!"	Paul Sides
2018	"making yourself out to be a god"	Paul Stevenson
2017	"make Yourself a god"	Mark Corneillie
2017	"make yourself a god"	Edward D. Andrews
2017	"make yourself a god"	John Shermann
2015	"make yourself a god"	Ernest Shawn Johnson III
2015	"make yourself <i>elohim</i> "	Gimel Uryah (Jewish)
2015	"making yourself a god"	John Clark, Sr.
2014	"make yourself out to be a god"	William MacDonald
2013	"making yourself a god"	Frank Daniels
2013	"make yourself a god"	John W. Schoenheit
2011	"make yourself a god"	Jo-Ann A. Brant
2009	"make Yourself a god!"	William R. Finck, Jr.
2001	"making yourself a god"	Jim Wheeler
2000	"makest thyself a god"	James Parkinson
1999	"are making yourself a god"	Vivian Capel
1998	"make Yourself a god"	Yisrail Hawkins
1992	"making yourself a god"	Jon Madsen
1988	"making a mortal like yourself into a god"	Andy Gaus
1982	"make yourself out to be a god"	John L. Abbott
1961	"claim to be a god"	NEB
1905	"make Yourself out to be a god"	Ferrar Fenton
1904	"makest thyself a god"	Francis C. Burkitt
1891	"make thyself a god"	Leicester A. Sawyer
1883	"makest thyself a god"	Martin K. Schermerhorn
1872	"makest thyself a god"	Joseph Cohen (Jewish)
1872	"makest thyself a god"	Charles Voysey
1870	"makest thyself a god"	John Bowes
1864	"makest thyself a god"	Benjamin Wilson <sup>interlinear section</sup>
1856	"makest thyself a god"	Samuel Sharpe
1844	"makest thyself a god"	Abiel Abbot Livermore
1807	"makest thyself a god"	Timothy Kenrick
1780	"makest thyself a god"	Joseph Priestley
Dutch (3)		
1908	"u-zelven tot een God maakt!"	Herman Bakels
1694	"en u zelven een God maakt"	Reynier Rooleeuw
1559	"ende maeckt u seluen tot eenen God"	Mattheus Jacobszoon <i>Dat nieuwe Testament ons liefs Heeren Jesu Christi</i>
French (3)		
2001	« tu te fais dieu »	<i>Le Nouveau Testament</i> (revision of the NT by Hugues Oltramare)
1922	« tu te fais dieu »	Alfred F. Loisy
1859	« tu te fais dieu »	John Nelson Darby

German (42)		
2020	“machst dich aber selbst zu einem Gott”	Walther Ladroneer
2011	“dich [ als ] ein Gott darstellst”	Lothar Richard Riehl
1980	“dich selbst machst zu [einem] Gott”	Adolf Pfleiderer
1934	“dich selbst als (einen) Gott bezeichnest”	Wilhelm Michaelis
1933	“machst dich selbst zu einem Gott”	Emil Bock
1890	“dich zu einem Gott machst”	Heinrich Karl Hugo Delff
1888	“zu einem Gott Dich aufbläht!”	Richard Nagel
1885	“un makst si sulbn to en Gott”	Johann Bugenhagen
1872	“machst dich selbst einen Gott”	Paul Wilhelm Schmidt – Franz von Holtzendorff
1867	“dich selbst zu einem Gotte machst”	J. G. Hoffman
1866	“machst dich selbst einen Gott”	Johann Jakob Glinz
1854	“macht dich selbst zu einem Gott”	Otto von Gerlach
1852	“mache dich selbst einem Gott”	Carl Gottfried Wilhelm Theile
1847	“dich zu einen Gott machst”	<i>Die Evangelien. Neu übersetzt und mit Betrachtungen nach Lamennais begleitet, für denkende Christen</i>
1847	“dich für einen Gott ausgiebst”	Johann G. F. Irmiler
1847	“machst dich selbst einen Gott”	Friedrich Schleiermacher
1841	„dich selbst zu einem Gott”	Heinrich Wiese (Ed. 5)
1839	“machst dich selbst einen Gott”	Wilhelm Richter
1838	“Dich selbst zu einem Gott machst” (p. 159)	Friedrich Nösselt
1828	“machst dich selbst einen Gott”	Dinter, <i>Schullehrer Bibel</i>
1828	“Dich selbst zu einem Gott machst”	Heinrich E. G. Paulus
1826	“Dich selbst zu einem Gott machest”	Johannes Hyacinth Kistemaker <Catholic>
1825	“machst dich selbst einen Gott”	George Hamilton
1805	“machst dich selbst einen Gott”	Johann Ludwig Wilhelm Scherer
1802	“dich selbst zu einem Gotte machst”	Gottfried Christian Cannabich
1799	“machst dich selbst einen Gott”	Heinrich Gottlieb Zerrenner
1794	“mache dich selbst einen Gott” (p. 62)	<i>Auszug aus der heiligen Schrift, nach dem Zusammenhange der christlichen Lehre geordnet</i>
1791	“dich selbst zu einem Gott machst”	Jakob Tirin <Catholic>
1790	“dieweil du dich zu einem Gott machest”	Johann G. Krach <Catholic>
1788	“dich selbst zu einem Gotte machst”	Heinrich Braun
1777	“ein Gott seyn willst”	Ignaz Weitenauer <Catholic>
1777	“mache dich selbst einen Gott”	Johann Lorenz von Mosheim
1774	“dich für einen Gott ausgiebst”	Johann Christoph Friedrich Schulz
1771	“und für einen Gott ausgiebest”	Rochus Friedrich zu Lynar
1752	“zu einem Gott gemacht”	Phillipp Friderich Hiller
1744	“das du einen Gott aus dir macht”	Nicolaus L. Zinzendorf
1711	“mache dich selbst einen Gott”	Johann Reinhard Hedinger
1681	“mache dich selbst einen Gott”	Johannes Olearius
1672	“mache dich selbst einen Gott” (p. 595)	Jakob Usser
1630	“dich selbst zu einem Gott machest”	Johannes Krell
1597	“machst dich selbst einen Gott”	Hauptrecht Zapf
1589	“mache dich selbst einen Gott”	Heinrich Bünting
1534	“mache dich selbs einen Gott”	<i>Bibel Teütsch</i> (Zürich)
1529	“machst dich selbs einen Got”	Hieronymus Emser <Catholic>
1524	“machst dich selbs eynen Got”	Martin Luther

#### THE OLDEST EXAMPLE



<https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN821570838>

Polish (1)		
1994	“czynisz siebie samego jako niewiadomego boga”*	Sławomir Łuczkiewicz
Portuguese (5)		
2024	“faz de você mesmo elohim”	Willians S. Ladeia
2022	“está se fazendo de um deus”	Luiz de Lourdes Marins
2020	“quer parecer um deus”	Jackson Luiz
2017	“a ti mesmo te fazes um elohim”	Assembleia de Yahweh
2016	“te fazes deus”	Francisco A. F. Macedo
Spanish (2)		
2016	“te haces a ti mismo un dios”	Blanca García Olmos

\* Polish “Bóg” = God.

1919	"te haces a ti mismo dios"	Pablo Besson
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## a God (16)

2018	" <a href="#">thou-do-unto to-thyself to-a-Deity</a> "	Charles Hill
2011	"make yourself into a God"	Robert Luthmers
2006	"make yourself a God!"	Robert M. Price
1958	"make Yourself a God"	James L. Tomanek
1947	"make yourself a God"	George Swann
1932	"makest thyself out to be a GOD"	Arthur E. Overbury
1900	"makest thyself a-God"	Charles A. L. Totten
1895	"makest thyself a God"	Leo Tolstoy
1869	"makest thyself a God"	Robert Ainslie
1866	"makest thyself a God"	James Stark
1851	"makest thyself a God"	Herman Heinfetter
1851	"makest thyself (a) God"	Simon Patrick, Daniel Whitby, Moses Lowman (Vol. 4)
1841	"makest thyself a God"	R. Shepherd
1768	"should assere yourself to be a God"	Edward Harwood
1761	"makest thyself a GOD"	Mortimer
1729	"being a man, pretend to be a God"	Daniel Mace

"making himself a god" — Charles H. Dodd, *The Interpretation of the Fourth Gospel*, Cambridge University Press, 2005, p. 205.

"you are making yourself God [or a god]"\* —

Larry W. Hurtado, [How on Earth Did Jesus Become a God?](#), 2005, p. 52, ftn 45.

\* The Greek word for 'god' here has no definite article. I personally suspect that we are intended to understand the statement as the accusation that Jesus is compromising God's uniqueness in making extravagant claims for himself. That is, Jesus is accused of making himself 'a god.' But commentators and translators are divided on exactly how to render the accusation."

"make yourself a god"

— Bart Ehrman, [The Orthodox Corruption of Scripture](#), 1993, p. 84.

"Purely on the basis of the Greek text, therefore, it is possible to translate [Jo 10:33] 'a god,' as NEB does, rather than to translate 'God,' as TEV and several other translations do. One might argue on the basis of both the Greek and the context, that the Jews were accusing Jesus of claiming to be 'a god' rather than 'God'."

— United Bible Societies, 1980, p. 344.

"Any difficulty in understanding this verse is caused the translators. Had they faithfully rendered the Greek text in verse 33 as they did in verse 34 and 35, then it would read, '...you a man, claim to be a god'."

— Mark H. Graeser – John W. Schoenheit – John A. Lynn, [One God & One Lord: Reconsidering the Cornerstone of the Christian Faith](#), 2011, p. 482.

**33. BLASPHEMY,] *lit.* 'injurious-speaking ..makest thyself a god,' not 'God,' as in C.V., otherwise the definite article would not have been omitted, as it is here, and in the next two verses,—'gods..gods,' where the title is applied to magistrates, and others, because in a certain sense they are God's representatives. Compare also Acts 28. 6; 2 Cor. 2. 4.**

— Robert Young, [Concise Commentary on the Holy Bible](#), 1907?, p. 62.

**make yourself a god' "** (*hoti su anthrōpos ōn poieis seauton theon*).<sup>13</sup> Here the Jewish accusation was not that Jesus made himself out to be God the Father, which the usual translation, "make yourself God," connotes. Therefore it is better to translate "a god," meaning a divine, heavenly being.<sup>13</sup> Similarly, it is evident that in the Fourth Gospel the

— [Journal of the Chicago Society of Biblical Research, Vol. 21-27, 1976, p. 32](#)

Interesting how [biblehub.com](http://biblehub.com) adds the “a” to *anthropos* but not to *theon* even though the “a” is not actually in the Greek in either case.

John	▼	10:33	▼	Version	▼	Commentary	▼	La			
John 10 - Click for Chapter											
611 [e]	846 [e]	3588 [e]	2453 [e]	4012 [e]	2570 [e]	2041 [e]	3756 [e]	3034 [e]	4771 [e]		
Apekrihēsan	αὐτῷ	hoi	Ioudaioi	Peri	kalou	ergou	ou	lithazomen	se		
33	Ἀπεκρίθησαν	αὐτῷ	οἱ	Ἰουδαῖοι	, Περὶ	καλοῦ	ἔργου	οὐ	λιθάζομέν	σε	,
Answered	Him	the	Jews	For	a good	work	not	we do	stone	You	
V-AP-3P	PPro-DM3S	Art-NMP	Adj-NMP	Prep	Adj-GNS	N-GNS	Adv	V-PIA-1P	PPro-A2S		
235 [e]	4012 [e]	988 [e]	2532 [e]	3754 [e]	4771 [e]	444 [e]	1510 [e]	4160 [e]	4572 [e]	2316 [e]	
alla	peri	blasphēmias	kai	hoti	sy	anthrōpos	ōn	poieis	seauton	Theon	
ἀλλὰ	περὶ	βλασφημίας	, καὶ	ὅτι	σύ	, ἀνθρώπος	ὧν	, ποιεῖς	σεαυτὸν	Θεόν	.
but	for	blasphemy	and	because	You	a man	being	make	yourself	God	
Conj	Prep	N-GFS	Conj	Conj	PPro-N2S	N-NMS	V-PPA-NMS	V-PIA-2S	PPro-AM2S	N-AMS	

Acts	▼	12:22	▼	Version	▼	Commentary			
Acts 12 - Click for Chapter									
3588 [e]	1161 [e]	1218 [e]	2019 [e]	2316 [e]	5456 [e]	2532 [e]	3756 [e]	444 [e]	
ho	de	dēmos	epephōnei	Theou	phōnē	kai	ouk	anthrōpou	
22	ὁ	δὲ	δῆμος	ἐπεφώνει	, Θεοῦ	φωνῇ	, καὶ	οὐκ	ἀνθρώπου !
-	And	the people	were crying out	Of a god	[this is the] voice	and	not	of a man	
Art-NMS	Conj	N-NMS	V-IIA-3S	N-GMS	N-NFS	Conj	Adv	N-GMS	

Note that they add the indefinite “a” before **man**, even though in reality the Greek does not have an “a” here. However arise question: Why did they add “a” before **god** in Acts 12:22 and not at John 10:33? Because the referent in this Scripture is *not Jesus*. This is why *most Christians should not translate the Bible*.

\* \* \*

The situation in Coptic translation of John 1:1, namely the presence *indefinite* article **Υ** before **ΝΟΥΤΕ** (Sahidic) and **ΟΥ** before **ΝΟΥΤ** (Bohairic) show that if in particular the target language we have “indefinite article” it translator can used indefinite article in translation.

“...the use of the Coptic articles, both definite and indefinite, corresponds closely to the use of the articles in English...”

Thomas O. Lambdin, [\*Introduction to Sahidic Coptic\*](#), 1983, Lesson 2, p. 5.